ſubjects; but confine my remarks to the general tenor of them, to that cautious family prudence, to thoſe confined views of partial unenlightened affection, which exclude pleaſure and improvement, by vainly wiſhing to ward off ſorrow and error—and by thus guarding the heart and mind, deſtroy alſo all their energy.—It is far better to be often deceived than never to truſt; to be diſappointed in love than never to love; to loſe a huſband's fondneſs than forfeit his eſteem.

Happy would it be for the world, and for individuals, of courſe, if all this unavailing ſolicitude to attain worldly happineſs, on a confined plan, were turned into an anxious deſire to improve the underſtanding.—'Wiſ-'dom is the principal thing: *therefore* get 'wiſdom; and with all thy gettings get un-'derſtanding.'—'How long, ye ſimple ones, 'will ye love ſimplicity, and hate know-'ledge?' Saith Wiſdom to the daughters of men!—

SECT.

SECT. IV.

I DO not mean to allude to all the writers who have written on the ſubject of female manners—it would, in fact, be only beating over the old ground, for they have, in general, written in the ſame ſtrain; but attacking the boaſted prerogative of man—the prerogative that may emphatically be called the iron ſceptre of tyranny, the original ſin of tyrants, I declare againſt all power built on prejudices, however hoary.

If the ſubmiſſion demanded be founded on juſtice—there is no appealing to a higher power—for God is Juſtice itſelf. Let us then, as children of the ſame parent, if not baſtardized by being the younger born, reaſon together, and learn to ſubmit to the authority of reaſon—when her voice is diſtinctly heard. But, if it be proved, that this throne of prerogative only reſts on a chaotic maſs of prejudices, that have no inherent principle of order to keep them together, or on an elephant, tortoiſe, or even the mighty ſhoulders of a ſon of the earth, they may eſcape, who